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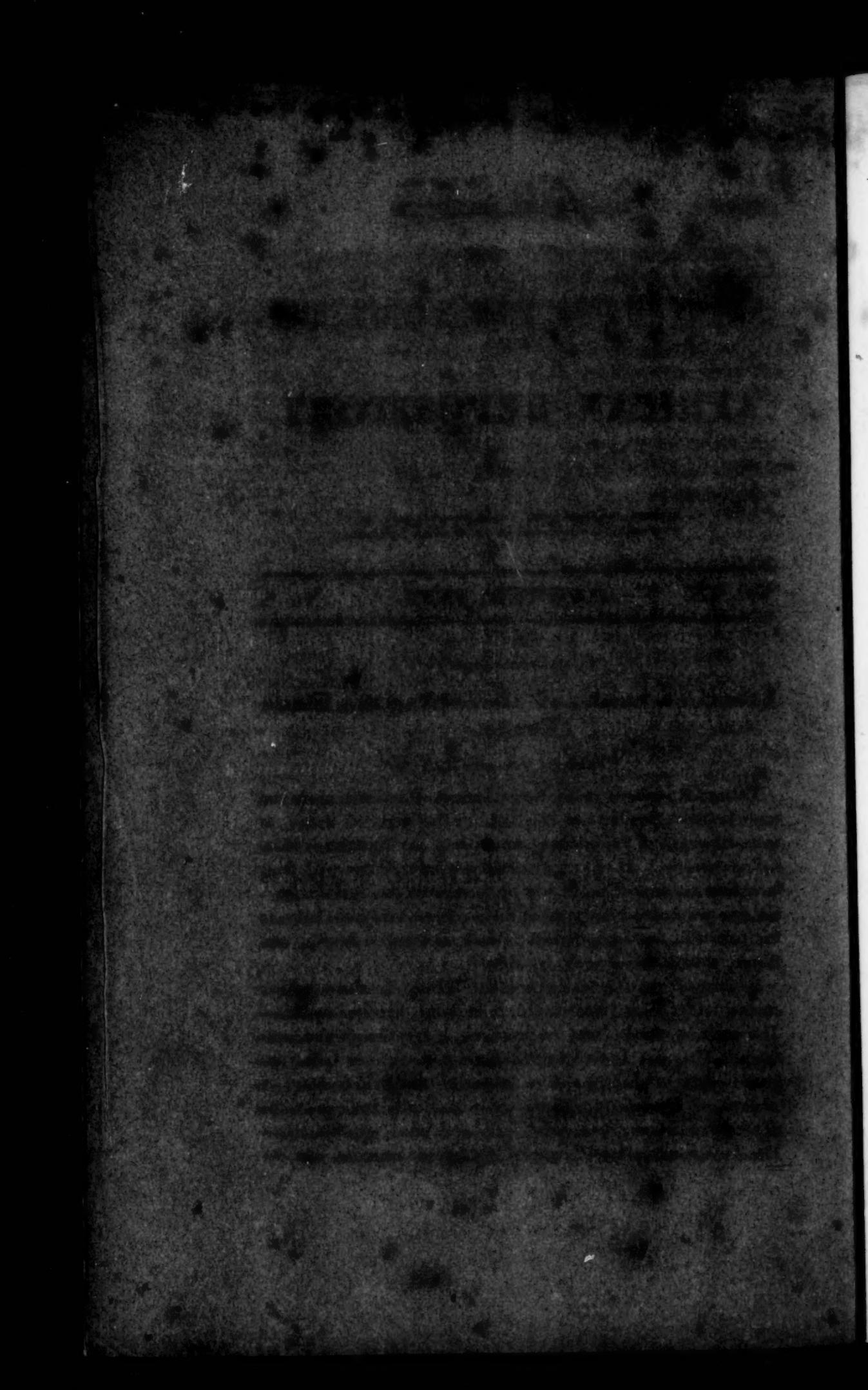
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[COMMUNICATED.]

**Liberia a means of abolishing the Slave  
Trade.**

[Concluded from page 103.]

THE great obstacle to the establishment of an intercourse and trade between Soudan and England, by the Bight of Benin, or some other part of the South-western coast, are the Arab or Moorish merchants. They are jealous of any interference with their lucrative commerce; and it was by their intrigues, that Claperton was prevented from pushing his journey on from Sackatoo to the Atlantic, and compelled to retrace his steps to Kouka, and thence across the Desert, to Tripoli.

In Bornou, on the banks of Lake Tchad, the slave trade is carried on to an immense extent, and is the principal traffic.—The mode in which slaves are procured, is very simple and summary. They are hunted by the more powerful and larger nations in their neighbourhood, as we would hunt wild beasts. A caravan of Moorish merchants arrive and offer their goods for slaves: No slaves are on hand, and some must be procured.—The Sultan immediately collects his forces, marches into the

country of some harmless savage tribes, burns their villages, destroys their fields and flocks, massacres the infirm and old, and returns with as many able-bodied prisoners as he can seize.— Sometimes 3000 are obtained in a single *ghrazie*, which is the name of those expeditions. No one doubts the propriety of the thing; and if any do, he is silenced by the argument, that they are *Kerdies* (*Infidels*), and therefore at the mercy of the true believers. Another pretext, when any is designed to be alleged, is often, that these tribes do not observe the laws of the Prophet: and this is particularly convenient; for it applies equally to such as are *Mahomedans* and such as are not.

One of these *ghrazies*, 3000 strong, Major Denham accompanied, for the purpose of seeing the country; and he has given us an animated description of it. It was sent by *El Kanemy*, the sovereign of *Bornou*, to the Sultan of *Mandara*, with a request that it might be permitted to attack some of the *Kerdy* towns in his dominions. But he, perceiving that this large force might be turned to his own purposes and service, determined and cunningly contrived to direct them against some neighbouring *Felatah* cities. Major Denham suspects *El Kanemy* himself of not being averse to such a destination; hoping that it might humble or destroy the *Arabs*, who, under *Boo-Khaloom*, had formed their escort across the *Desert* from *Tripoli* to *Kouka*, and had lately become extremely unreasonable and unruly. They did not wish to go back from Central Africa, without the booty which it afforded; and were loud in their expressions of contempt for the blacks, himself and his people.

After several days' march, the *ghrazie* arrived at the Sultan of *Mandara*'s capital, at the foot of an elevated and extensive chain called the *Mandara* mountains; and held a parley with him, on the objects of their visit. “*Boo-Khaloom* was, as usual, very ‘sanguine: he said, ‘he should make the Sultan handsome presents; and that he was quite sure a *Kerdy* town full of people would be given to him to plunder.’ The *Arabs* were all eagerness; they eyed the *Kerdy* huts, which were now visible ‘on the sides of the mountains before us, with longing eyes; and contrasting their own ragged and almost naked state with the appearance of the Sultan of *Mandara*'s people in silk tobes (or shirts), not only thought, but said, ‘if *Boo-Khaloom* pleas-

“ed, they would go no further; this would do.’” This is a striking instance of the characteristic disposition of the Arabs to attack and plunder. Here they had come to this Sultan for leave to catch savages in his territory, and they were about to make himself the object of pursuit. “Boo-Khaloom and the “Árab Sheikhs had repeatedly exclaimed, when urging El Ka-“nemy to send them to some country for slaves, ‘Never mind “their numbers! arrows are nothing! and ten thousand spears “are of no importance. We have guns! guns!’’ exclaiming, “with their favourite imprecations, ‘we’ll eat them, the dogs, “quickly’—‘what! why they are negroes all!’ I fancied I could “see the keen features of El Kanemy curl at these contemptu-“ous expressions, which equally applied to his own people.”—It was not against Kerdies, but “against people who would cre-“ate in this handfull of Arabs a little more respect for spears “and arrows, that El Kanemy wished they should be sent; and “this he thought could not be better accomplished than by con-“signing them to the Sultan of Mandara, whose natural ene-“mies, as well as his own, were the Felatahs, the most warlike “people in the whole country.”

“The principal Mandara towns are eight in number, and all “stand in the valley: these and the smaller ones by which they “are surrounded, all profess Islamism. The Kerdies are far “more numerous; and their dwellings are seen every where in “clusters on the sides, and even at tops, of the very hills which “immediately overlook the Mandara capital. The fires which “were visible in the different nests of these unfortunates, threw “a glare upon the bold peaks and bluff promontories of granite “rock by which they were surrounded, and produced a pictu-“resque and somewhat awful appearance. The dread in which “they hold the Sultan has been considerably increased by his “close alliance with the Sheikh (of Bornou, El Kanemy); and “the appearance of such a force as that now bivouacked in the “valley, was the most appalling sight to those who occupied the “overhanging heights. They were fully aware, that for one “purpose only, would such a force visit their country; and “which of them were to be victims, must have been the cause “of most anxious inquietude and alarm to the whole. By the “assistance of a good telescope, I could discover those, who,

"from the terms on which they were with Mandara, had the greatest dread, stealing off into the very heart of the mountains." Others came down to sue for mercy, bringing presents of leopard skins, honey, slaves, and horses, as peace-offerings. These poor, proscribed, and persecuted people were, no doubt, the original inhabitants of the country, and have been dispossessed of it, and driven from the vallies into the mountains, by the Felatahs, Mandaras, Bornouese, and other powerful nations of the interior, who have alternately held and lost it, and contend among themselves for dominion. Being more civilized and assembled in larger and better organized communities, they could easily prevail against the Kerdies, who are mere wild savages.

It did not suit the Sultan's purposes at that time, to allow the Arabs any of his Kerdies. His excuse was, that they were becoming Moslem without force: an idea that Boo-Khaloom was much offended with; "declaring that their conversion would lose the Sultan thousands of slaves, as their constant wars with each other afforded them the means of supplying them abundantly."

Maj. Denham having applied for permission to visit the mountains, was informed, that "the Sultan could not imagine what he wanted at the hills," and was asked "if he intended to catch the Kerdies alone?" At last, however, he was allowed to go, well guarded by armed men; and by his inspection, "was abundantly assured that this chain of mountains, the highest parts of which, in the neighbourhood of Mandara, do not exceed 2500 feet, extends nearly South for more than two months' journey—how much beyond that, they know not."

After considerable delay, the ghrazie at length proceeded.— "We commenced our march through a beautiful valley to the East of Mora (the capital of Mandara), winding round the hills which overhang the town, and penetrating into the heart of the mass of mountains nearly South of it." On the second day's march they were surrounded by mountain scenery, "which could scarcely be exceeded in richness and beauty. On all sides, the apparently interminable chain of hills closed upon our view: in rugged magnificence and gigantic grandeur, though not to be compared with the higher Alps, the Ap-

“nines, the Jura, or even the Sierra Morena, in magnitude; yet “by none of these were they surpassed in picturesque interest.” “A range of minor hills, of more recent formation than the granite chain from which they emanate, (which I cannot but suppose to form a part of El Gibel Gumhr, or Mountains of the Moon,) approaches quite to the skirts of the extensive wood “through which we were passing” (on the third or fourth day); “and numerous deep ravines and dry water-courses, rendered “the passage tedious and difficult. On emerging from the wood “the large Felatah town of Dirkulla was perceivable, and the “Arabs were formed in front, headed by Boo-Khaloom. They “were flanked on each side by a large body of cavalry; and as “they moved on, shouting the Arab war-cry, which is very inspiring, I thought I could perceive a smile pass between Bar-ca Gana (the Bornouese General) and his chiefs, at Boo-Khaloom’s expense. Dirkulla was quickly burnt, and another “smaller town near it; and the few inhabitants that were found “in them, who were chiefly infants and aged persons unable to “escape, were put to death without mercy, or thrown into the flames.

“We now came to a third town, in a situation capable of being defended against assailants ten times as numerous as the besieged: this town was called Musfeia.” It was valiantly defended. The Bornouese and Mandarans kept themselves aloof, out of reach of the arrows and spears and stones rolled down the hill, and left the Arabs to conduct the fight alone.— They were overpowered with great slaughter, put to flight, pursued by the Felatahs with their poisoned arrows, and dispersed in the mountains. Boo-Khaloom was killed. Major Denham was taken prisoner and stript, and would probably have been put to death, but for the astonishment occasioned by his whiteness. Seizing his opportunity, while the captors were dividing the spoils, he effected his escape, and rejoined the routed and retreating army. His books and clothes were afterwards very handsomely restored to his companion, Captain Clapperton, at Sackatoo, by Bello, the Sultan of the Felatahs.

In his supplemental chapter on Bornou, Major Denham has made many important observations. “Until introduced by the Moors, the trading in slaves,” says he, “was little known

“amongst them; the prisoners taken in battle served them, and  
“were given as portions to their children, on their marriage,  
“for the same duties; but they were seldom sold. Even now,  
“the greater part of the household of a man of rank, are free,  
“with the exception of the women, who often die in the service  
“of the master of their youth. They are treated always like  
“the children of the house, and corporal punishment is a rare  
“occurrence among them. I have more than once known a Bor-  
“nouese, on his morning visit to my hut, say, with tears, that  
“he had sent a slave to be sold, who had been three years a part  
“of his family: then he would add, ‘but the devil has got into  
“her, and how could I keep her after that?’

“In short, it is to the pernicious principles of the Moorish  
“traders, whose avaricious brutality is beyond all belief, that  
“the traffic for slaves in the interior of Africa not only owes its  
“origin, but its continuance. They refuse all other modes of  
“payment for the articles which they bring with them; they well  
“know the eagerness with which these articles are sought after;  
“and by offering what appears to the natives an amazing price,  
“tempt them to sell their brethren to the most inhuman of all in-  
“human beings, while they gain in Fezzan, Bengazi, and Egypt,  
“sometimes a profit of 500 per ct. I am not, however, without  
“hopes, that a more extended intercourse with Barbary might  
“detach even the proverbially unfeeling Moor from dealing in  
“human flesh; and it was with feelings of the highest satisfac-  
“tion that I listened to some of the most respectable of the mer-  
“chants, when they declared, that were any other system of  
“trading adopted, they would gladly embrace it, in preference  
“to dealing in slaves: knowing, too, how often we interfered to  
“ameliorate the situation of any of these unfortunates, when  
“they were oppressed or ill-treated, they would continually  
“point out to us, as if to excite our approbation, how well dress-  
“ed and well fed their own slaves were, in comparison with  
“those of others, as we traversed the Desert, on our return to  
“Tripoli.”

In speaking of the facilities and profits of trade in Central Africa, and the willingness of the government of Bornou to maintain an intercourse with Europe and the whites, he says: “Arab  
“or Moorish merchants, the only ones who have hitherto ven-

“ tured among them, are encouraged and treated with great  
“ liberality. Several of them are known to have returned, after  
“ a residence of less than nine years, with fortunes of 15 and 20  
“ thousand dollars; and which might, perhaps, by a more intel-  
“ ligent trader, have been doubled; as the commodities with  
“ which they barter, are mostly European produce, purchased  
“ at Tripoli, at prices full 250 per cent. above their prime cost.

“ The usual calculation of a Moorish merchant is, that a  
“ camel-load of merchandise, bought at Mourzuk for £150, will  
“ make a return, in trading with Bornou, of £500, after paying  
“ all expenses. Persons in Fezzan will send three camel loads  
“ in charge of one man, and after paying all the expenses out of  
“ the profits, give him a third of the remainder for his labour.

“ From the circumstance, however, of there being no direct  
“ trade from this country (England) with Tripoli, or, I believe,  
“ with any of the ports of Barbary, English goods, (the demand  
“ for which is daily increasing amongst a population of not less  
“ than five millions) within six hundred miles of the coast, are  
“ sold at enormous prices, although frequently of the very worst  
“ description.

“ The articles in most request among the negro nations, are:  
“ Writing Paper, on which the profit is enormous.  
“ Coral barrelled and imitation Coral.  
“ Printed Cottons of all kinds, with a great deal of red and  
“ yellow in the pattern.  
“ Coloured Silks, in pieces for large shirts and shifts, of the  
“ most gaudy patterns.  
“ Imitations of Damask, worked with gold thread and flowers.  
“ Common red and green Cloth.  
“ Small Looking-glasses.  
“ Tripoli Barracans, Bornouses, and small Carpets.  
“ English Carpets of a small size.  
“ Ornamented cheap Pistols, long barrelled.  
“ Razors.  
“ Tripoli red Caps.  
“ Turbans of all descriptions.  
“ Large Amber for the women.  
“ Common China Basins, much esteemed.  
“ Coffee Cups.

“ Brass Basins, tinned inside.

“ Red Breeches, made up.

“ Cotton Caftans, striped, made up.

“ Pieces of striped Cotton.

“ Handkerchiefs and coarse white Muslin.

“ Large Shirts (or Tobes), ready made, of striped cottons and white calico.

“ Fine and coarse white Calico, much esteemed.

“ Frankincense, Ottaria, and Spices,—purchased of the Jews in Tripoli, or Leghorn.

“ Beads of various sorts.

“ Arms of all descriptions, of an inferior quality, will always meet with a ready sale, as well as balls of lead, and what we call swan-shot.

“ The principal return which the Moorish merchants obtain for their goods, consists in slaves: But Bornou is scarcely any thing but a mart or rendezvous of kafilas (caravans) from Soudan. These unhappy victims are handed over to the Tripoli and Fezzan traders, who are waiting with their northern produce to tempt the cupidity of the slave merchants of Soudan. I think I may say, that neither the Sheikh (El Kanemy) himself, nor the Bornou people, carry on this traffic but with feelings of disgust, which even habit cannot conquer. Of the existence of a foreign slave trade, or one which consigns these unfortunates to Christian masters, they are not generally aware at Bornou; and so contrary to the tenets of his religion—of which he is a strict observer—would be such a system of barter, that one may easily conclude, the Sheikh of Bornou would be willing to assist, with all the power\* he possesses, in any plan which might have for its object the putting a final stop to a commerce of this nature.

“ Already the desire of exchanging whatever their country produces, for the manufactures of the more enlightened nations of the North, exists in no small degree amongst them: a taste for luxury, and a desire of imitating such strangers as visit them, are very observable.

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\* “ At the present moment, there is but one power in Central Africa to be at all compared to the Sheikh of Bornou in importance,—that of Bel-lo, the Felatah chieftain.”

“ The eagerness with which all classes of people listened to “ our proposals for establishing a frequent communication by “ means of European merchants, and the protection promised by “ the Sheikh to such as should arrive within the sphere of his “ influence, particularly if they were English, excites an anxious “ hope that some measures will be adopted for directing the “ labours of a population of millions to something more congenial to the humanity and philanthropy of the age we live in, “ than the practice of a system of predatory warfare, which has “ chiefly for its object the procuring of slaves, as the readiest “ and most valuable property to trade with, on every appearance of the merchants from the North at their markets. Every probability is against such a barter being preferred by the African black. Let the words of the Sheikh himself, addressed to us in the hearing of his people, speak the sentiments that have already found a place in his bosom:—‘ You say true, we are all sons of one father! You say also, that the sons of Adam should not sell one another, and you know every thing! God has given you all great talents; but what are we to do? The Arabs who come here, will have nothing but slaves: why don’t you send us your merchants? You know us now; and let them bring their women with them, and live amongst us, and teach us what you talk to me about so often; to build houses and boats, and make rockets.’ The reader will conceive with what exulting hearts we heard these words from the lips of a ruler in the centre of Africa.

“ The return which European traders might, in the first instance, obtain, would not, probably, be sufficient to employ large capitals, but that would annually improve; and the great profits would, in some measure, compensate for the deficiency. The propensity in the natives to war upon and plunder their neighbours, from the profit arising from such a system, would gradually subside, when other more profitable occupations were encouraged amongst them. The Kanemboos, who inhabit the northern and eastern borders of Lake Tchad, are a bold and hardy people, extremely expert with the spear, swift of foot, and practised hunters.

“ The tusk of the elephant, the horns of the buffalo, are eagerly bought at Tripoli and the other ports on the Mediterranean,

"at high prices. The cultivation of indigo, of a very superior kind, might be carried to any extent, as it grows wild, as well as senna, in many parts of the country. The zibet, or musk from the civet cat, is also to be procured, about 200 per cent. lower than it will sell for in Tripoli."

The novelty and interesting character of the information contained in these extracts, will be a sufficient excuse for their great length. They contain facts collected by an eye-witness, and the views of a philosopher. The two principal powers of Central Africa, are prepared to assist in abolishing the slave trade throughout their dominions; and are only waiting until we shall do our part, and open an intercourse and commerce with their people in other articles. Soudan, which is to the West of Bornou, and comprehends Bello's empire, is the great source of slaves, and supplies almost all that are sent to the various and distant borders of the continent. Their passage to the east of Bornou, on their way, with the Moorish merchants, across the desert, might be instantly arrested by the interference of El Kanemy; and their descent to the Atlantic, or even their departure at all from Soudan, could readily be prevented, or at least impeded, by Bello.

We are called upon, as Christians, as philanthropists, but most as human beings, to co-operate in this good work, with these untutored sovereigns in Central Africa. Those who have hitherto been insensible to all the benefits to be derived from African Colonization, may now find a motive for exertion; and however visionary and inefficient they may think the scheme in other points of view, in this one they cannot fail to approve and support our Colony of Liberia.



## Settlements on the Gold Coast.

[Continued from page 142.]

### AXIM.

After leaving Apollonia, the next settlement we come to is Dutch. It is situated in a country called Axim; which forms part of the rich, extensive, and fertile country of Ahanta. It

is a compact fort, built by the Portuguese, and called Fort Anthony. It stands upon a promontory that forms the most western part of Cape Three Points. It is about ten leagues East from fort Apollonia, and about two miles from the river Ancobra.

Fort Anthony is most agreeably situated on an eminence, and in a commanding position: the landing here is perfectly safe; boats may approach, and, during the dry season, may be beached without danger.

We now enter a country in many respects different from that we have left. It is more hilly, more woody; the soil is richer, but the country is not watered so well as Apollonia. The Dutch, who are remarkable for horticulture, have an excellent garden here, which produces an abundant supply of fruits and vegetables.

#### DIX COVE.

It is advantageously situated at the entrance of a small cove, which will admit vessels of thirty or forty tons at high water. The channel is narrow, but safe, and capable of being so far improved, as to admit vessels of one hundred tons and upwards, at a trifling expense.

From Apollonia, the next British Fort is Dix Cove.

The situation of Dix Cove is such, as to make it more desirable than any other of the small forts upon the Gold Coast. The Cove is valuable as a port to merchant craft; and the landing being more convenient than any other (excepting the Dutch Fort of Elmina), makes the fort of Dix Cove of consideration, and connected with reference to its ready communication with the interior, becomes desirable to retain. Independently of this, Dix Cove is almost the only point on the coast, where timber and lime can be procured; and if all other objects were unimportant, this alone makes the fort of Dix Cove, worthy of a small increase of expense and improvement in the garrison, which at present, exceeds but little, that of Apollonia.

About three miles from Dix Cove, is a place called Boutry, where the Dutch have a small fort; and three leagues further East, is Taccoray, with a similar establishment.

## SUCCONDEE.

About four miles from Taccoray, we come to *Succondee*; where the Dutch have a respectable fort, and the British a settlement. We had formerly a fort here; but it was destroyed by the French in the American war. The Dutch is called Orange Fort: it is situated on a rock, sufficiently elevated above the sea. The landing here is safe; and there is a convenient bay for small craft to anchor in.

We have now attained the extremity of the Ahanta country; and it is undoubtedly, in every respect, the richest on the Gold Coast. Its coast has many convenient creeks and harbours; which is an advantage Apollonia is deprived of. It abounds with many kinds of excellent timber; one of which is not much inferior to mahogany, and, in the hands of good workmen, could be made equally useful, and perhaps as valuable.

In general, this country is well planted; the soil is adapted to every sort of Tropical produce, and the natives may be considered the most industrious in the country. Every man of consequence in the different towns on the coast, has his country-residence and plantations. It has some gold-mines; but they are in general kept concealed, as *Fetish* is put upon them; which prohibits the lower order from getting intimately acquainted with that, which would deprive them of their agricultural employments, and introduce a life of idleness and debauchery among them. The Ahanta country stretches further inland than Apollonia, and is bounded by the Warsaw and Dinkara countries. The former is governed by two persons, who are in some measure, independent of each other in their government; but in other respects they are united. The latter is a small kingdom, tributary to the king of Ashantee. Both these countries abound with gold: the Dinkara gold is the purest we meet with.

Although a king is acknowledged in the Ahanta country, yet his power is limited: indeed, the government is left to the regulation of the different head-men. The king is never consulted, unless in cases of great consequence. In general, the people are well disposed; they are not under such restrictions as the Apollonians, and are therefore more free in their manners and conversation; but are less courteous and polite, and not so hospitable.

The vegetable productions of this country are in general to be had in great plenty; and in seasons of scarcity, the inhabitants can supply their neighbours with the fruits of their labour and industry. They never know what it is to be distressed for corn, yams, &c. so attentive are they to agriculture. The sugar-cane grows to a great size in this country, and is much used, particularly by the women, who are fond of masticating it: it affords an agreeable and refreshing juice, which is considered wholesome. The palm-tree is very abundant, and supplies the natives with plenty of wine and oil.

#### COMMENDA

Is about sixteen miles from Succondee, where both the English and Dutch have settlements. The British fort was very respectable; but being built of bad materials, it is now almost in ruins. The Dutch fort was reduced in the American war; part of it is standing, and continues to be possessed by that nation.

The forts of Secondee and Commenda, (says Sir George Collier) are situated between Dix Cove and the Dutch Fort of Elmina.

Of the importance of these forts, in a commercial point of view, I am not able to state an opinion. The forts are very small; and, as military points, like most of the others upon this coast, ill constructed, badly kept, and worse garrisoned: they are capable of little defence, if the Ashantee army advance from the interior, as their chief threatens. If there be any trade at present, it is not worthy of notice: and as to political importance, Commenda is more likely to embroil the country in a war, than protect the natives, or support the honour or credit of the English. I should presume to recommend the abandonment of one or both of these forts. Formerly their greatest utility appears to have been, the ready communication they afforded each other in case of attack. At neither of these forts was there, as I understand, more than three or four Europeans: I did not land at either.

**Extracts from a Defence of the Society.**

With the speech of Col. Hayne, in opposition to the memorial offered by the Society to Congress during the last session, the public are acquainted. A writer signing himself **VIRGINIUS**, made an interesting and able reply to this speech, in the *National Intelligencer* of the 14th of June. From this article we present to our readers the following extracts.

It is a notorious fact, that, whatever merit may attach to the vigorous efforts lately made by the United States to put down the African slave trade—since, in truth, the American Government, in a diplomatic correspondence, gave as one reason for not adopting a more efficient system, that it knew not what to do with the African captive, when liberated—is attributable solely to the existence of the Colony of Liberia, as the Colony itself may be said to have derived its present prosperity from its co-operation in that humane object of American policy. There cannot be a citizen of the United States who would sanction, by his vote, a return to that equivocal legislation, to say the best of it, which, under the appearance of abolishing the slave trade, authorized the States of this Union to sell, as slaves, those captive Africans, thrown upon their shores by the guilty trader, which was thus abortively sought to be abolished.—Shame, if no better feeling, proscribes a return to this profitable traffic, on State account, after interdiciting it to individuals, as a crime against humanity.

It is, perhaps, not universally known, that there now lies in the public Treasury of Georgia, to her honour, I believe still unappropriated, many thousand dollars, the nett proceeds of the sale of certain natives of Africa, brought to America since the African slave trade has been as absolutely forbid by the laws of the United States, as the same traffic in European captives, carried on occasionally by Tripoli and Algiers, is by the public conscience of Christendom.

My present purpose, however, is not to praise, but to defend, the American Colonization Society; and, I trust, that, to an attentive reader, the subjoined extracts from certain public documents, accessible to every one, will supply such a vindication, as will, at least, restore to the Society any honest friend that it

may have lost in consequence of the publication of the speeches to which I refer.

As far back, then, as the Winter of 1816 and '17, a similar memorial in all respects to that presented by Col. Chambers of the Senate, was offered to the House of Representatives, pretty early in the second session of the 14th Congress, by Mr. John Randolph, then a member from Virginia. For proof of this, consult the Journal of that session, from which the following extracts have been made:

On Tuesday, the 14th of January, 1817, Mr. Randolph presented a petition of the President and board of Managers of the American Society for colonizing the free People of Colour of the United States, praying that Congress will aid with the *power*, the *patronage*, and the *resources* of the country, the *great and beneficial* object of their institution; which was ordered to lie on the table. (p. 199 of the House Journal.) And, on the Monday following, the House, on motion of Mr. Randolph, ordered that the petition of the President and Board of Managers of the American Society for colonizing the free People of Colour, be referred to the committee appointed on so much of the President's message as relates to the African slave trade.

This committee consisted of Mr. Pickering, Mr. Comstock, Mr. Condict, Mr. Tucker, of Virginia, Mr. Taggart, Mr. Ciley, and Mr. Hooks.

On Tuesday, February 11th, 1817, Mr. Pickering handed in a report from this committee, accompanied by a joint resolution concerning the abolition of the traffic in slaves, and colonizing free People of Colour on the continent of Africa; which was read the first and second time, and committed to a Committee of the Whole House on Monday next.

Before this reference, the report itself had been read; and the memorial, resolutions, and report, will be found among the printed documents of the second session of the Fourteenth Congress.

The memorial subscribed by Bushrod Washington, of Mount Vernon, as President of the American Colonization Society, after setting forth, that its object is "deemed worthy of the earnest attention, and of the strenuous and persevering exertions of every patriot, in whatever condition of life, as of every enlightened

ened, philanthropic, and practical statesman," proceeds to show, "that the existence of *distinct* and *separate casts* or *classes*, forming exceptions to the general system of polity, adapted to the community, is an *inherent vice* in the composition of society, pregnant with baleful consequences, both moral and political, and demanding the utmost exertion of human energy and foresight to remedy or remove."

It is not necessary to come down to the subsequent proceedings of the Society, to show what were its views on its formation, and before its "paper members" had forsaken it. Those who have done so, could not have misunderstood its objects, and it is most certain, that no names have ever been long *retained* among the list of officers and managers of the Society, without the approbation of those whom they were designed to distinguish. Surely, they are as much indebted to the Society for the honour thus conferred on them, as a Society, having the countenance of many populous States, and of every religious community in America, can be to the gentlemen whose names are thus used, highly respected as they are.

No names appear in the list of members, except those of officers and subscribers; and it is believed that no officer has been embraced in the lists of the Society, for many years past, who is not a subscriber to its funds.

The last subscription of the President of the Society was in 1824, and amounted to one hundred dollars. A similar remark applies to every Vice-President, it is confidently believed.

To select individuals might seem invidious; but this argument, or rather unfounded insinuation, cannot be better met, than by stating that General Lafayette, Chief Justice Marshall, William H. Crawford, and Henry Clay, have demonstrated, on more than one occasion, a zealous interest in the welfare of the Society. The last but one of these gentlemen, whose name is still first on the list of Vice-Presidents, was one of its earliest and most useful friends. He presided, for a day, at one of the meetings of the Board of Managers, while he was before the nation as a candidate for the Presidency, and he aided the organization of the Society, when its popularity was at least doubtful, and its existence was but nominal. The same tribute of justice exists in behalf of the present Secretary of State, who attended the first meeting called in Washington, to institute the Society.

The solitary resolution of Virginia was the only public manifestation of popular favour which the plan of colonizing Africa, by the free People of Colour of the United States, had received, when Mr. Clay gave to this cause his zealous support and co-operation. It is not presumed that the venerable Bishop of Pennsylvania, and Chief Justice Marshall, and Judge Washington, are included in the class, either of visionary enthusiasts, or of popularity-hunters. It would be doing, to Colonel Hayne himself, obvious injustice to surmise a doubt on this subject: for, while he specially describes but three classes of friends as united in this cause, he says, "I believe they consist of several classes," and that, "as to the persons who compose the Society, *there are many for whom I entertain the most unfeigned respect.*"

I might remark, that, when this measure of colonization was revived in the Virginia Legislature, on the 14th of December, 1816, it had the support of both the Senators of Virginia, who served in the last Congress with Col. Hayne; one of whom was a member of one of the ablest Legislatures which has been convened in the Commonwealth of Virginia, since the Revolution, only nine of whom voted against a resolution, recommending the object of the American Col. Society to the National Government, several days before the first meeting held in Washington for its institution. These gentlemen have not, all of them, it is true, become even "paper members" of the American Society, and many of them, for aught I know, may have since changed their opinions: for what reasons, if the fact be so, they are best able to say: but among them, there cannot now exist as much doubt, as was then expressed, *whether a colony could be planted on the African coast?* Whether the spirit of the natives, the climate and soil of that continent would admit of its existence; or the free People of Colour would avail themselves of the Asylum, to use the language of the Virginia resolution, which it might offer them?

As to the expense of transportation, let Col. Hayne turn his thoughts to the emigrants who are now daily flying from want in Europe, to plenty in America, in order to correct his estimates. He will find *that less than \$20 will pay the passage of an emigrant, and, counting the cost, by families, will, moreover, feed them on the way.* They land in America without friends or

fortune, as many of our forefathers have done before them: they bring over their sole estate, in the hardy spirit which animates their bosoms, and the tough sinews which obey its dictates. I refer back for farther argument, in support of what I here say, to the Third Annual Report of the Society, written seven years ago, and to the actual Colony of Liberia, many of whose members can now command, at pleasure, the labour of a hundred hands, by the accumulated fruits of their past industry, unassisted by any other outfit than manual labour; and none of whom, though inhabitants "of this ill-fated Colony," to use Col. Hayne's language, are willing to return to America.

The African side of this question is full of instructive lessons, which, if studied without prejudice, would lead to conclusions at variance with those of the able Senator from South Carolina.

The humane, charitable, and *literary*, ay, *literary institutions* of Liberia, and of Sierra Leone, also, may be compared, without disparagement, with those which half a century has given to the freedmen of the United States, without excepting those of the South. Is Col. Hayne aware that the negro cannot be instructed in Virginia, even to read his Bible, without a violation of law? and that this seeming inhumanity finds its justification in motives of political expediency among men, for whom I entertain not only "most unfeigned respect," but the sincerest affection? Hard is that necessity which justifies to the conscience of a wise and good man, such a policy. Montesquieu would, nevertheless, do so. He would tell you that fear is the spring of despotism, and ignorance its necessary soil.

With a few words as to Mr. Ashmun's conduct, the Colonial Agent, I have done, and they shall be but few. Mr. Ashmun has defended himself *since* the disapproval of his conduct, by the Secretary of the Navy. Let him speak for himself. He needs not a better advocate. In me, he may have a prejudiced judge, as he certainly has a sincere friend. But has his assailant seemed to be without prejudices of a different sort? Col. Hayne is too remote from Mr. Ashmun, in station and abode, and has too much magnanimity to be his personal enemy. But, if he had sought, or felt it to be his duty, to applaud, as he has to censure Mr. Ashmun, one whom he has often gratified and instructed by his manly eloquence, would have listened to him with tears of

delight: for Col. Hayne has a warm and generous heart, and who could, without emotion, hear from the lips of such a man, the ardent, guileless, and unbought tribute of respect to more than common genius, of admiration to dauntless valor, and love to an heroic piety which would not have shamed the first martyrs of the church of God?

It is, indeed, to be deplored, that the subject of domestic slavery can scarcely be mentioned, South of a certain line, without quickening into activity, feelings which all men must find unpleasant, and which, unhappily, the best men are not always without.

The fatal Missouri question has so irritated this sensibility, that it has not yet recovered its healthy tone. It sees "gorgons and chimeras dire," where other men perceive the bright offspring of wisdom and patriotism, of benevolence and piety, of love to God and man.



### Sermon by the Rev. Nathan Bangs, D. D.

We rejoice to observe the cheerful and vigorous manner in which our brethren of the Methodist Episcopal Church, co-operate in the work to which our Journal is devoted. For efforts in the African cause no other sect (the Society of Friends excepted) is entitled to equal honour. They have sought out the poor slaves in the West Indies, and with apostolic zeal and charity instructed them in the truth, and gathered them into the flock of the great Shepherd and Bishop of souls. More than twenty thousand slaves are, if we mistake not, members of the Methodist Church in these islands. We regret that we can give some extracts only from the very impressive sermon of Dr. Bangs, preached in New York for the benefit of our Society, on the Fourth of July. We rejoice, however, that this discourse has appeared in the Christian Advocate; a paper which circulates more widely than any other in the Union. We gladly publish the following, and only add our wish that the spirit of the sermon may pervade the Union.—The text is, "*Ethiopia shall soon stretch out her hands unto God.*"

But in noticing missionary efforts, I ought not to omit those of our own country. I know some have said, some ministers have said, some of the professed advocates of the Africans have said, that nothing was done until thirty years since. *They*

might have been asleep upon this subject until thirty years ago, but if they were so insensible, does it follow that no one else could feel? not so. Thus it is one man soweth and another reapeith, one man laboureth, and another cometh in and taketh the fruit of his labours.

But it is not so;—from the commencement of our labours as Methodists, the poor Africans have shared in those labours. Ever since the year 1768, there has been a special effort made by us to raise and exalt this oppressed people to the rank of Christians; and blessed be God, this effort has not been in vain. Thousands and tens of thousands, in our southern states, in our own state, in the West Indies and elsewhere, have been exalted to the favour of God.

Like all other great projects, this has had its difficulties. These difficulties, however, have not been so great as those encountered by the first settlers of our own country, particularly those who landed at Virginia, at Plymouth, and other places.

True, many of the colonists who first emigrated died. An unfortunate selection was made in a sickly climate, and the first emigrants were therefore unhealthy. They have since however been removed to a more eligible situation, where they are quite healthy. They have flourished, conciliated the favour of many princes, purchased lands, constructed farms, erected houses and forts, established a civil government, and on republican principles. They have the ordinances of the Lord Jesus Christ, and the ministers of his sanctuary, and many of them of their own people—In the last conversation I had with Bishop M'Kendree, he informed me that he had ordained a coloured man, expressly for Liberia, and the last annual report of the society, speaks in terms of commendation of the Methodists, and of their influence in the reformation of the colonists.

Now the objects of this society, for the promotion of which we are convened on this occasion, are these.—They design to take such free Africans as are willing to go, and transport them to Africa, to provide provision and houses for them, until they are able to take care of themselves, as also to furnish them with the ministry of God's word, and the ordinances of the house of God; and for myself, I wish them success with all my heart.

This project may be viewed by some with a jealous eye, but

it is now patronized largely. It has received the approbation of the states of Maryland, New Jersey, Ohio, Kentucky, Georgia, Rhode Island, and other states; but this is not all, it has met with the approval of the General Convention of the Protestant Episcopal Church:—of the General Assembly of the Presbyterian Church, and several individual Presbyteries. It is approved of highly by the Virginia, New York, and Baltimore Conferences of our own church; so far it has met with the favour of the political and religious part of the community.

Now the question is, shall we strive to promote these great objects? I think so; 1st, because we owe much to them. I will not accuse you of individually contributing to enslave them;—your souls abhor it. But you live in a country which has done much aforetime to make them slaves. Oh! it is enough to wring the heart, to glance at the horrors of those sufferings, which thousands of poor Africans endure. A Riley may be tortured with Arabian cruelty, he may write the narrative of his sufferings, and his countrymen may read and curse in their hearts, the horrid instruments of his sufferings. Ah yes! a Riley could write a detail of his wrongs, he could print and circulate them among those who can read and feel tender emotions of sympathy for his calamities. But who will write the history, the heart-sickening tale of husbands separated from their wives, of children torn from the fond embrace of their parents, and doomed to perpetual chains? Who will write the narrative of that miserable scene, where hundreds are cooped up in a narrow space in the *accursed slave ship*—the expression is not too strong—*accursed slave ship*, where their hands and feet are placed together in a stooping posture, thus to endure the tortures of famine until in despair they bite the flesh of their bodies, to satisfy their uncontrollable cravings? *They* cannot write, *they* have no means to do it, nor to *circulate* it when written. We will weep over the sufferings of our own countrymen, and it is right we should weep;—but if *their* story could be told, there is no heart but would feel the wound.

Not only on this account, but as Christian patriots are we called upon to be interested in this subject. Oh! *we* enjoy great privileges;—well, ought we not to labour to extend like privileges to *them*. Tell me not that the commencement of the Col-

ony is too small to expect any good from it. How many laughed at Christopher Columbus, when he went from court to court asking patronage, that he might prosecute his voyage of discovery for America. How many then thought that the object was so small and insignificant, that it deserved not countenance or support. No! this is like a candle scattering light abroad in a dark place!—it is a spiritual and moral light,—let it be elevated, and its beams will be diffused. If Mohammed has spread his banner over that desolated land—if under its withering influence votaries have multiplied, pray tell us if Christian patriots may not expect equal success.

These people are in a degraded state it is true;—but when I see the immense range contemplated in the sphere of the American Colonization Society, I think I behold in it a moral grandeur which indicates the *Hand that made the heavens* in its formation.

Thirdly and lastly, The spirit of religion should inspire us in this matter. Religion now forms a prominent feature in the operations of the Society. The present colonial Agent fears God, and is ardently engaged in the best interests of the Society, and is seconded in his efforts by many kindred spirits. But suppose it was not religious in its objects; what then? Why the duty is greater, the obligation increases for your perpetual prayers. As a larger field opens before our labourers, then surely we ought to extend to it our favour and patronage, to make it such as it ought to be. Lift up then your prayers for God's blessing upon it.

With these brief considerations I leave you to your own Christian feelings. I said in the commencement, that this is a proud day for our country; an era full of interest, a day which gave birth to our freedom, a day in which the noble spirits of our forefathers resolved to achieve their liberty by their honour, their blood, and their treasure. We ask no such sacrifice; none such is needful. God does not require it. The only sacrifice we ask, is that you contribute a little out of your abundance, to a people deprived of every good. And perhaps fifty years hence the tree of liberty shall be seen thriving in the soil of Africa, churches will be erected, and pulpits employed to celebrate their emancipation from the yoke of slavery and of sin. If this be

the case, and we in heaven, how would you delight to run and look over the battlements, and see this glorious sight.—Ethiopia, —the land of Africa shall then have reached forth its hand to God, while He from his lofty throne shall reach down his hand, and lead them to peace, to prosperity, and to eternal life. May God fire our hearts with holy zeal in this cause, for the honour and glory of his name. Amen.



### **German Mission to Liberia.**

In the June number of the Repository for 1825, will be found copious extracts from an interesting paper by Mr. Ashmun, on the subject of a missionary establishment in Africa, and in the January number for 1826, two letters from the Rev. Theophilus Blumhardt, Superintendent of the Missionary College at Basle, Switzerland, making sundry inquiries in behalf of the Basle Evangelical Missionary Society, concerning the best measures to be adopted for the introduction of Christianity among the African tribes. Dr. Blumhardt states in his letter to Mr. Ashmun, that he was encouraged to address him, in consequence of the perusal of his remarks on African Missions, transmitted to him in one of the periodical publications of our country. To these inquiries, Mr. Ashmun made a very able, full, and (as it now appears) satisfactory reply, which has induced the Society to determine upon establishing a Mission in Liberia. Christians in the United States must feel the influence of this example.— Our African Colony opens the way into a missionary field of vast extent and unusual promise, where numerous facilities will be afforded to exertion, and few formidable obstacles stand opposed to the influence of truth. No where will the march of Christianity, probably, be more rapid, or her triumphs more signal, than in Africa. It gives us great pleasure to know, that the American Board propose to send Missionaries to Liberia, and we hope their intentions may be fulfilled without delay.— To employ coloured men in this enterprise is certainly desirable; and some, we doubt not, will be found with the requisite qualifications, disposed to devote themselves to the work.

Is it necessary to press this subject upon the attention of the Christian community? Are the claims which Africa presents to us, of so dubious a character, as to require arguments to enforce them? Could the record of her degradation and her injuries and her sufferings be unfolded before our eyes, who could peruse it without feeling all his faculties excited for her relief?

The following is extracted from the London Missionary Register.

A letter from Basle, (Switzerland,) dated March 3d, says, Our Society will begin this Spring, a Mission to Western Africa, with six Brethren, at two different places. One of these will be on the Gold Coast, in the Colony of the King of Denmark: His Majesty readily gave permission for that purpose, and that even without any limitation, except the sole condition, that the Missionaries sent thither should understand the System of Mutual instruction. The other Station will be in the American Colony of Liberia, at Cape Monsterado, below Sierra Leone: our Committee received Letters from thence, so very inviting and encouraging, to undertake a Mission there, that they resolved to send thither three Brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English Language; and will depart next Autumn for Liberia, to preach the Salvation of Christ to those Negroes who earnestly pray for Teachers.

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## West Indian Slavery.

The comparative severity of Egyptian and modern slavery is forcibly exhibited in the following paragraph, which we extract from an article in the *Christian Observer*.

“Even the children of Israel multiplied in Egypt. They grew from a single family—from about seventy persons, to six hundred thousand men, besides women and children. To the British West Indies alone, there have been carried from Africa, not fewer, on the most moderate calculation, than two millions of human beings. These have not only not increased, but they have diminished to little more than a third of that number.”

[*Christian Spectator.*

**William H. Fitzhugh, Esq.**

The following account of the plan adopted by this gentleman, (one of the Vice-Presidents of our Society) will be read with interest, and we hope, at no very remote period, may be extensively adopted. The plan resembles, in some degree, that which was many years ago pursued by the Hon. Joshua Seel, Vice-President of the London Society of Arts, Manufactures, and Commerce; who being proprietor of a large estate in Barbadoes, became so entirely convinced that the management of his agent was both unprofitable and destructive to his people, as to embark, at the advanced age of eighty, for the purpose of effecting a reform. A particular account of his very successful experiment (which we hope at a future time to present to our readers) is detailed in a pamphlet by Mr. Clarkson, entitled "Thoughts on the necessity of improving the condition of the Slaves in the British Colonies," &c. The extract which we now publish from the Alexandria Gazette, shows that the benevolent intentions of Mr. Fitzhugh will probably be realized.

It is truly gratifying for us to be able to state that Wm. H. Fitzhugh, of Ravensworth, who owns a great number of slaves, is now endeavouring to improve their condition, and has adopted a plan somewhat similar to that above related, but even more liberal in its details. He has settled two families of his slaves on small farms attached to the Ravensworth estate, which they are to cultivate as tenants. They are to pay him a rent for the land and for the stock furnished them, but *nothing for the hire of themselves*. He keeps a regular account with them, giving them credit for all the products of their farms, and charging them with the rent, and with such necessaries and comforts as they require, which are always to be furnished by him, to prevent them from making any injudicious use of their money.—The balance of their earnings is to go towards the purchase of their freedom, or to be appropriated for setting out in the world the more deserving among them whom he intends to liberate. He furnishes them with a team for ploughing whenever they require it, for which he charges them a moderate hire, and he gives them credit for all the days' work they do for him.

He informs us that the experiment has thus far been very satisfactory.—The first family has been settled in this way about six months, during which time they have been unusually industrious; and have shown a laudable pride in keeping the farm in order. The second family has just been settled, and he intends to pursue the same course with others if he shall be successful. We feel great hopes that this benevolent and patriotic enterprise will be crowned with success, and that it will encourage others to "go and do likewise."

## Approbatory Resolution.

The General Association of Connecticut, at its late meeting, adopted the following Resolution:

*Resolved*, That the Association do highly approve of the object and exertions of the Colonization Society, and do recommend to the Ministers in our connection in this State, to use their influence in that way that they shall judge proper, to aid the Society.

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## Intelligence.

The Managers of the Ohio State Colonization Society propose to publish a periodical work, to be entitled the **AFRICAN REPERTORY AND COLONIAL REGISTER**. It will be issued monthly; each number containing 24 duodecimo pages, printed on good medium paper, with new types, at seventy-five cents per year, if payment shall be made in advance—at one dollar, if made within the year—and at one dollar twenty-five, if delayed until the year has expired. The Board state in their prospectus, “that they will labour to conduct the work in that temperate and liberal manner, that may tend to soften down, rather than encourage those unhappy asperities which have very improperly been kept alive between the North and South on this subject.” Subscriptions for the work should be transmitted to Nathaniel M’Lean, Columbus, Ohio.

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*Colonization Society.*—The Memorial to Congress, which is circulating through the country in favour of this Society, is to be offered in the several towns in Vermont, at the Freeman’s meeting in September for the election of state officers. A good plan.—*Boston Recorder*.

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*Colonization of Blacks*—A petition to Congress to provide a situation on the coast of Africa, as an asylum for the reception of such free people of colour as may choose to resort there from the United States, and to afford a facility for the removal of slavery; and also to set apart from the revenue of the government a fund for furnishing the means of transporting to Africa such free people of colour as may be desirous of emigrating, is in circulation in Boston, and is offered for the signatures of such persons as are desirous of promoting such a measure.

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**ST. LOUIS, JULY 12.—*Fourth of July.***—No regular celebration of the birth-day of American Independence took place in this city. At the instance of the St. Louis Auxiliary to the American Colonization Society, a

chaste and eloquent Oration was pronounced, in the Presbyterian Church, by FRANKLIN WHARTON, Esq. explanatory of the origin and views of the Parent Institution. The delivery of the Oration was preceded by the reading of the Declaration of Independence, by Judge CARR. As connected with the benevolent object of the Society, it may be proper to say, that, in accordance with a resolution of the Presbyterian Church, a Discourse was delivered on Sunday last, by the Rev. S. GIDDINGS. The Rev. Mr. DEW, of the Methodist Episcopal Church, likewise delivered a Discourse on this subject. Contributions were afterwards made by the congregations, to aid the Society in its philanthropic undertaking.—*Republican.*

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PORT GIBSON, MISS. JUNE 20.—Some time ago, a communication was published in the Correspondent, detailing the particulars of a philanthropic act of our fellow citizens, Col. John W. Hamilton, and John Henderson, Esq. in rescuing from the hands of a black-hearted monster, and from unjust bondage, "several negro boys who had been kidnapped in Philadelphia and Maryland, and brought to this country to be sold as slaves, by one Ebenezer F. Johnson.

The benevolent interference of these gentlemen, at the risk of pecuniary sacrifice, in behalf of suffering humanity, has called forth, in every part of the United States, expressions of esteem and commendation, and their neighbours and friends have not been uninterested observers. These expressions have not been wrongly elicited. The philanthropic of Philadelphia have, however, prepared for presentation to these gentlemen more lasting mementos of the estimation in which they hold that high exaltation of character which prompts to such disinterested and praiseworthy deeds. Two silver cups, which cost \$150 each, with the following inscription handsomely engraved on them, are ready to be presented:

"In commemoration of the disinterested, spirited, and benevolent exertions of (John Henderson on one, and J. W. Hamilton on the other), of Mississippi, in rescuing from unlawful bondage, certain persons of colour, who had by force or fraud been taken from their homes in the States of Pennsylvania and Maryland, this piece of plate is respectfully presented by a number of citizens of Philadelphia. March, 1827."

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A part of Southern Africa, hitherto but little known, and recently visited by Mr. Miles, Superintendent of the South African Mission, is said to "present a wide field for missionary efforts; the country is fertile, capable of sustaining a large population; the people are numerous, and ready to receive the gospel; and the facilities of communication with the colony are easy and numerous." The ignorance of the people, of the arts of civilized life, is displayed in the fact incidentally mentioned—that "when they saw our waggons descending the banks of Bashoe, they at first sight took them to be living creatures, and the wheels to be their legs, with oxen walking before them.

In Berbice, (S. America) slave labour on the Sabbath day, and Sunday markets have been abolished by an "Ordinance of the Lieut. Governor and Council;" and the result has been the crowding of the Missionary chapel with slaves, the filling up of the schools, and a great anxiety to learn, both among adults and children. All meetings for religious instruction are well attended. The institution of marriage is beginning to be honoured.

*Mission to Abyssinia.*—Messrs. Gobat and Kugler, German Missionaries under the patronage of the Church Missionary Society, who have been spending several months at Cairo, in Egypt, in preparation for their destined labours in Abyssinia, were, about the beginning of the year, expecting to proceed to that country immediately, in company with an ambassador of the king of Habesh, who had been sent to Egypt to fetch a Coptic Bishop.

A brig from the coast of Africa, with 350 negroes on board, came to anchor off Trinidad, 29th June. She landed the negroes at night, and entered on the 31st, under Dutch colours. This was her third trip within a short time. 130 negroes died on the passage.

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## Very interesting Donations.

### LIBERALITY OF A MECHANIC.

A highly respected correspondent informs us, that a "Mechanic of Springfield," Mass. has prepared a chest of Tools, of various kinds, (value, sixty dollars) as a donation to the Colony of Liberia. This must prove a most acceptable and useful present, and the unostentatious spirit in which it is made, will secure, we doubt not, to the donor a far higher reward than human praise. Let others learn charity from so fair an example.

### RESOLUTIONS ON BOARD THE SHIP RUSSEL.

At Sea, on board the Ship Russell, on a voyage from  
New Orleans to New York, July 4th, 1827. §

On this day Captain Parkind met with the Passengers on the quarter deck of the Ship, when the following resolutions were passed.

*Resolved*, That this meeting do approve of the object of the American Colonization Society.

*Resolved*, That a subscription be opened for the benefit of the Society.

*Resolved*, That C. Whittlesey, Esq. be requested to receive the amount subscribed, and to transmit the same to the said Society, with a copy of these resolutions.

The amount subscribed in consequence of these resolutions, and since remitted to the Society, was forty-three dollars.

The following letter from a distinguished Lady, cannot fail to be perused with the highest pleasure.

*Hartford, July 29th, 1827.*

MY DEAR SIR: It is with sincere pleasure, that I perceive the interests of the Colonization Society, gaining ground in the hearts of the Christians of New England. God has not permitted your labours among us to be in vain, and "Ethiopia in stretching out her hands" unto Him, hath awakened the pity of her more distant brethren. The "African Repository" has been a powerful engine in preserving alive the sympathy thus enkindled, and I wish sincerely to thank you for its recent, regular transmission to me. As a slight proof of the assertion in my first sentence, I would mention that a charitable Society composed of young ladies formerly under my care as scholars, have devoted the avails of their contributions for two years, to the benefit of the Colonization Society. The amount is not indeed great, but the spirit which it betokens is precious, and I need not say to you, how it rejoices my heart, to see those, who for years were to me as daughters and as sisters, preserving not only the same spirit of pity to the poor which actuated their childhood, but ready to act as pioneers in the march of benevolence.

They decided to invest their bounty in a Library, as the least perishable form in which they could present it, and also as that one which they supposed would exercise the most direct moral and religious influence upon the Colony. The selection of the books has been entrusted to me, and I have endeavoured to procure those which should convey useful knowledge and religious instruction, rather than those which feed the imagination, and though often made the vehicle of moral truth, applicable to the state of our own children, might awaken in African bosoms a sigh of discontent, for luxuries in which they might not participate, or descriptions they could never hope to realize. Many of these volumes are rendered interesting by plates, as I thought

their preservation might occasionally be influenced by their apparent value, and though both the subjects and style of a part of them are more elevated than the present state of Liberian Schools would justify, yet it cannot be deemed unwise to contemplate the benefit of their future literature. In selecting the Library I have observed a rule contained in a letter from the Rev. Mr. Bacon of New Haven, "to adapt it to the benefit of those whom we hope will hereafter be the teachers and mothers of regenerated Africa." By the advice of the same gentleman, whose benevolent and ardent heart seeks the prosperity of a long oppressed people, we have preferred the "Girl's School at Monrovia" as the recipient of our present offering.

It is a favourite wish with the donors of this Library, that it should be preserved as long as possible, and continue its silent and holy ministry to the children of Liberia, when they shall be slumbering in the dust. To facilitate this end, I have written a set of rules, prescribing the times of drawing out and returning the volumes; and have also covered them neatly, numbered and adapted them to a Catalogue, which has been directed to the Teacher, with a letter, requesting her to act as a Librarian. I have also addressed a letter to the Colonial Agent, and one to the children of the School at Monrovia, which I hope they will answer, as a stronger interest might arise out of this new species of intercourse. Will you be kind enough to inform me, or S. Terry, Esq. the Agent of the Auxiliary Society in this place, of the earliest mode of conveyance for the box which will contain our Library? With sincere wishes for the success of that important Society whose interests you so faithfully serve, and for your own temporal and spiritual felicity,

Believe me yours,

With esteem and friendship,

L. H. SIGOURNEY.

P. S. Should you desire to state this Library among the donations in the African Repository,—it will amount when completed to more than 100 volumes, valued at fifty dollars.

The booksellers have been exceedingly liberal in their discount, after being informed that the volumes were designed for the use of an African school.

## Contributions

*To the American Colonization Society, from 25th July, to 15th August, 1827—inclusive.*

Collections as follows, viz.	
In the Reformed Dutch Church, Market street, New York,—Rev. Doctor McMurray—per P. Neefus, Esq.	\$ 53
In do. at Tarrytown, West Chester co.—Rev. T. G. Smith—per do.	8
In Church at corner of Green and Houston streets, New York, per Rev. Eli Baldwin,	8
By passengers on board the ship Russell, on her way from New Orleans to New York, per Chauncey Whittelsey, Esq.	43
At Erie, per Geo. Selden, Esq.	5
By Rev. Ben. F. Clark's Society, Buckland, Franklin county, Mass. per G. Hubbard, Esq.	8
By the Congregation of Rev. G. Blackburn, at Louisville, Ky.	16 75
In Rev. Alf. Ely's Society, Morristown, Mass. per Rufus Flynt, Esq.	13
In Rev. R. Steels Church, Abington, near Philadelphia,	8
In Christ Church, Georgetown—Rev. Mr. Gray,	23 83
In Presbyterian Church, Portsmouth, Va.	10
In Congregational Church, Hudson, Portage county, Ohio, per David Hudson, Esq.	17
In Presbyterian Church, Mercersburg, per Rev. David Ellicott,	8
Repository,	30
Auxiliary Society, Berkely county, Va., per John K. Wilson, Esq.	75
R. V. De Witt, Esq., Albany,	5
Samuel N. Hopkins, Esq. do.	13
Pipe Creek Branch of the Anti-Slavery Society of Maryland, Auxiliary to the American Colonization Society,	10
Auxiliary Society of Meadville, per John P. Davis, Esq.	25
do. Bainbridge, Ohio, per Wm. Hulan, Esq., Tr'r.	10
do. Springfield, Mass. per George Colton, Esq. Tr.	93
do. Talbot county, Md. per W. Harrison, Jr. Tr.	82 50
Collection Cross Roads Congregation, Washington county, Pennsylvania, per Rev. Elisha Macurdy,	10
In Central Baptist Church, Washington city, per Rev. Mr. Adams,	2 50
In Chambersburg, Congregation of Rev. D. Denney	15
In Presbyterian Church, Paris, Kentucky, per B. Miles, Esq. thro' the Hon. Henry Clay,	30
1st Presbyterian Church, Alexandria, D. C. per C. Page, Esq.	8 44
2d do. do. do. do.	6 47
Baptist Church,	4
Christ do.	19 31
	—————
	\$ 660 80

		<i>Amount brought forward, \$660 80</i>
Collection in St. Pauls Church, Alexandria, per C. Page, Esq.....		28 50
In Methodist do. do. do.....		12 59
Pine Creek Congregation, Lycoming county, Penn.—Rev. Jno. H. Green—per M. M. Reynolds, Esq.....		6
At Parsippany, New Jersey, per Rev. John Ford,.....		9
In Presbyterian Church, Philadelphia—Rev. Dr. Skinner,.....		35 50
do. do. „ Mr. Englis,.....		20
do. do. „ Mr. McCala,.....		20
do. do. „ Dr. Janeway,.....		30
do. do. „ „ Wilson,.....		32 72
do. do. „ „ Ely,.....		16
do. do. „ „ Wylies,.....		29
At Newtown, Bucks county, Penn.....		5 75
In Methodist Church, Philadelphia—Rev. Mr. Merwin,.....		15 72
In New York, in several Congregations, per Grove Wright, Esq. 100		
In Methodist Church, Talbot county—Rev. Lot Warfield—per W. Harrison, Jr.....		7 50
Presbyterian Church, Wheeling, Ohio, per R. McKee, Esq.....		12
Rev. Mr. Marshal's Church, Fayette county, Ky. per Hon. H. Clay, 12		
Rev. Mr. Foote's Church, (Presbyterian) Romney,.....		15
Mount Zion Meetinghouse, Buckingham county, Va. after some remarks by Rev. H. Burge, per Joseph Staples, Esq.....		15
Rev. Nath. S. Prime's Church, Cambridge, New York,.....		15
From Rev. John Burts, D. D. of Salem, as follows, viz.		
Collection in Presbyterian Church,.....	5 25	
John Congleton, Esq.....	1	
Ja. W. Mulford,.....	50	
Wm. T. Mulford,.....	50	
Ed. Smith, Esq.....	1	
Jos. Briek,.....	25	
Mr. Harding,.....	25	
John Burtt,.....	25	
Repository.....	2	
	— 11	
Auxiliary Society, Alexandria, D. C. per C. Page, Esq.....	104 62	
Collections in Presbyterian Church, Carlisle, Pennsylvania,.....	11 25	
do. Silver Spring, Cumberland co.		
Pennsylvania,—Rev. J. Williamson,.....	11 52	
James D. Wynns, Esq., Winston, N. C.....	10	
Paul Roberts, Esq. of Maffitt's store, Col. co. New York,—a mite,		1
Young Ladies of Frederick county, Maryland, Teachers of a Sunday School, per P. E. Thomas,.....		10
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	\$ 1,257 47	



**All communications relating to the African Repository, whether for insertion, requesting the work, or discontinuing it, should be *directed* to R. R GURLEY, the Editor, and Secretary of A. C. S.**

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